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## NOTES AND QUERIES.

FOLK-LORE OF ILLINOIS. — The English Club of the University of Illinois, under the leadership of Professor Jones, is undertaking a collection of ballads, folk-songs, and superstitions current in Illinois. Any residents of Illinois who are able to contribute information in regard to these points will please communicate with Professor Jones, University of Illinois.

NAUTICAL TERMS (ENGLISH). — To the "Proceedings of the Delaware County (Pa.) Institute of Science" for October, 1906 (vol. i, pp. 29-31), H. L. Broomhall contributes "An Etymological Note" on *mizzen*; and at pp. 32-33 and 33-34 respectively are notes on "*Weigh or Way*" and "*Fair or Fare*." Mr. Broomhall contends that "*mizzen*" does not mean, as usually believed, "middle sail," but, "just as *mezzo-cerchio* means a part of a circle, so *mizzen*, as the name of a sail, refers to it as part of the standard sail, a middle or halved sail." The motion of the vessel and the position of the anchor, respectively, are the criteria for *under weigh* and *under way*, which "are really two distinct phrases confused in use, partly because their pronunciation is the same, and partly because they are often applicable at the same time." At the Washington Marine Conference of 1899 it was stated that "United States courts hold that a vessel 'hove to' is not *under way* . . . while the English courts hold the contrary." In such terms as "*fair weather*," "*fair wind*," "*fair way*," etc., it is contended that the first component is not *fair*, but the *fare* seen in "*wayfarer*," as may be seen from analogous terms in other Teutonic languages: O. Flem. *vaerweder*, i. e. "weather fit for sailing;" German *Fahrwind*, etc.

A. F. C.

NOTES ON THE MEDICAL PRACTICES OF THE VISAYANS. — The following notes were recorded by a native Visayan teacher: If a person is ill or feels a pain in any part of his body, he immediately calls in one of the native physicians, who, before going to visit the patient, asks the messenger about his condition, and then goes to his room to consult some wonderful shells or pieces of coral, which he has deposited in a vase, as to whether or not he must visit the patient, as well as to find out if he can cure him or not.

When the physician goes to visit a patient, he usually carries some medicines with him. This medicine, in order to be effective to the patient, must be prepared at sunset under the house, before the lamp is lighted. The doctor may be either a man or a woman, generally advanced in years. When called to attend a poor patient, doctors excuse themselves many times. However, they give the relatives some consolation. They inquire as to the symptoms of the sickness and the state of the patient; they go to consult their oracle, — that is, they put into a plate the miraculous ban-anan, a white, round, and nearly transparent stone, an inch or more across. To this they pray; and after this ceremony, they claim to know what sickness causes pain to the patient, alleging that the figure of the sick man has appeared in the stone, showing the place of the ailment. At other times, when the physician is very busy or lazy, he limits himself to taking the pulse, not of the patient, but of the one who has come to call him.